April 11
1940

Millennial Star

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Christ Among The Children

No. 15, Vol. 102 **Thursday, April 11, 1940**

POETRY

ON HIS BLINDNESS

Milton, conscious all his life of the possession of great powers for the right use of which he thought God would hold him responsible, had long planned to write an immortal poem. Then came the Civil War and his patriotic service as Secretary of the Commonwealth — service in which he sacrificed his eyesight. "Surely," said he to himself, half despairing, "God no longer can expect anything of me." But patience came to him, reminded him that God has no real need of anything man can do, bade him wait courageously for evidence of future duty. He accepted the mood and in time wrote the poem he had dreamed of, PARADISE LOST.

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he returning chide,
"Doth God exact day-labour, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gifts. Who best
Bear his mild yoke, they serve him best. His state
Is kingly; thousands at his bidding speed
And post o'er land and ocean without rest;
They also serve who only stand and wait."

—John Milton

THE LATTER-DAY SAINTS'

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My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee.—Prov. 3: 1, 2

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THIS WEEK'S COVER

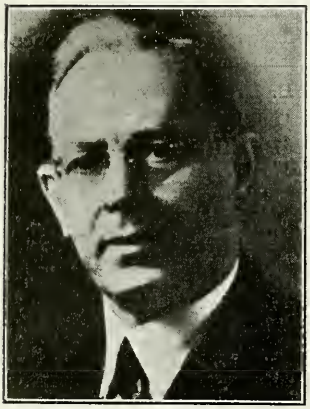
"THEN were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." —Matthew 19: 13, 14

On another occasion Christ said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matthew 18: 4. See pages 226 and 237.

Redemption Of Little Children

By Elder Joseph Fielding Smith
Of the Council of the Twelve



Joseph Fielding Smith

"WE believe that men will be punished for their own sins, and not for Adam's transgression."

We stand in a peculiar position—at least among many of the religious denominations—in that belief, for in the Christian world quite generally, Catholic and Protestant, there is a prevailing belief that man is punished not only for his own sins but also for Adam's transgression.

The third Article of Faith is:

"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

In other words, as far as men are concerned who are able to think and to reason, they will have to accept and place themselves in harmony with the laws and ordinances of the gospel if they would be saved in the celestial kingdom of God. That does not apply to little children. They will be saved in the kingdom of God, should they die in infancy, because they are incapable of acceptance of and obedience to the law, which they are unable to comprehend.

The fourth Article of Faith is:

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

We call these the first principles of the gospel. They are essential to membership in the Church and salvation in the kingdom of God for every soul who is capable of understanding. The Lord has made provisions for those who are incapable of understanding law.

Now I want to say a word or two about these first principles of the gospel. Faith we say is the first principle, the foundation principle, of the gospel of Jesus Christ. In the 8th Section of the Doctrine and Covenants and the 10th verse, the Lord says:

"Remember that without faith you can do nothing; therefore ask in faith. Trifle not with these things; do not ask for that which you ought not."

We can do nothing without faith. Again, in the 18th Section of the Doctrine and Covenants and the 19th verse we read:

"And if you have not faith, hope, and charity, you can do nothing."

I do not think a man ever attempted to do anything without faith. That is the impelling motive for our actions. We do things because we hope or have faith in the result. We expect

that our actions will bring to pass certain results.

Harmony With Truth

By faith we come to God. If we did not believe in the Lord Jesus Christ, if we had no faith in Him or in His atonement, we would not be inclined to pay any heed to His commandments. It is because we have that faith that we are brought into harmony with His truth and have a desire in our hearts to serve Him.

Naturally the second principle of the gospel is repentance. There can be no salvation without repentance. A man cannot enter into the kingdom of God in his sins. That would be a very inconsistent thing for a man to come into the presence of the Father and to dwell in His presence in his sins.

Advises Reading

I think there are a great many people upon the earth, many of them perhaps in the Church—at least some in the Church—who have an idea they can go through this life doing as they please, violating the commandments of the Lord, and yet eventually they are going to come into His presence. They think they are going to repent perhaps in the spirit world. They ought to read the words of Moroni. Do you think that a man whose life has been filled with corruption, who has been rebellious against God, who has not had the spirit of repentance, would be happy or comfortable should he be permitted to come into the presence of God?

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for, in the language of Adam, Man of Holiness is His name, and the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time."

John's Statement

Now let me spend just a little time on that. I think I had better quote John's statement too, which conforms to the record here. This is in the 5th chapter of the 1st Epistle, verses 3 to 8:

"For this is the love of God, that we keep His commandments: and His commandments are not grievous.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

"This is He that came by water and blood, even Jesus Christ; not by water only; but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

Now you who are acquainted and know how children come into this world know that they come by water. (We can talk plainly.) They are carried in water, immersed in water, before they are born. They are born by blood, and blood becomes the life giving medium of the mortal body, and the spirit and the body constitute the soul. So we have the three that bear witness in the birth of a child into this world: the water, the blood, and the spirit which gives life to the body. You see now the significance of baptism. The sprinkling of a little water

on the head has no significance. It doesn't conform at all to this doctrine or law of witnesses.

Three Witnesses In Heaven

John says that there are three that bear witness in birth into this world: the water, the blood, and the spirit; and there are three in heaven that bear witness. In what way? We go back now to the Book of Moses. Jesus Christ came into this world to atone for sin. He came because of transgression of a law. This is the way it reads:

"Inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water,"—being immersed in it—"and of the Spirit, and be cleansed by blood, even the blood of Mine Only Begotten;

"For by the water ye keep the commandment; by the Spirit"—which is received by the laying on of hands, the baptism of the Spirit—"ye are justified, and by the blood ye are sanctified."

Expresses Gratitude

Thank the Lord for modern revelation. I am grateful for the Prophet Joseph Smith. I am grateful that the Lord has opened the heavens and revealed again His truth to bring men back again from the errors, the false traditions, and the teachings of men that have crept into the churches and corrupted them. In the 29th Section of the Doctrine and Covenants the Lord says this (verses 46-47).

"But, behold, I say unto you, that little children are redeemed from the foundation of the world through Mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before Me."

An Experience

I remember when I was in the mission field in England, there was an American family there. The man was a mechanic. He had gone over to that country having been sent for because of his ability in his line, and was in England with his family.

When they went over to England they had the misfortune of losing a little baby. They were attending the Church of England. They went to the minister and wanted to have that baby laid away with a Christian burial, as they had been attending the Church. The minister said to her: "We can't give your child a Christian burial because it was not christened. Your baby is lost." That was a rather blunt way to put it, but that is the way she told the story, and that woman's heart had been aching and aching for two or three years. So she asked the question of me: "Is my baby lost? Will I never see it again?" I turned and read to her from the Book of Mormon the words of Mormon to his son Moroni. I said: "Your baby is not lost. No baby is lost. Every baby is saved in the kingdom of God when it dies."

Now I have got a statement from the Prophet Joseph Smith. It is a revelation or vision that the Prophet received in the Kirtland Temple. He saw, he said, the celestial kingdom and it was a glorious vision. I don't need to go into the details of that vision, but the Lord revealed unto him this: **"And I also beheld that all children who die before**

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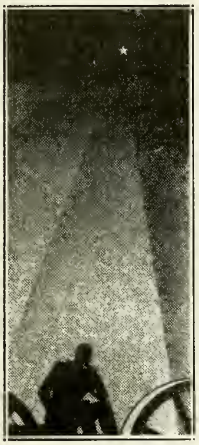
Reward And Punishment—Natural Results



IT is a well established fact that if Scripture be our guide—and, in the words of Christ, **"the scripture cannot be broken"** (John, 10: 35) that our condition in the world to come shall be the natural consequence of the life we lead here. Who can challenge the justice, to say nothing of the inevitability, of this close relationship, as of cause to effect, when we realize that man has freedom to choose for himself between good and evil? But the right of choice—**Free Agency** in theological usage—necessarily involves accountability and the certainty of having to meet the results of the choice that has been made. The Lord Jesus taught with respect to the Judgment, which none can escape, that some, the wicked, shall go away into everlasting punishment, and others, the righteous, into life eternal. (See Matthew 25: 46.) In Hebrews we read that **"he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."** (Heb. 11: 6.) So in whatever sense we speak of rewards and punishments as pertaining to the future life, we are assured of the reality of these contrasting states and must regard them, essentially, as effects produced by causes operative during the period of our earth-life. Righteousness here will bring reward; sin entails punishment.—Dr. James E. Talmage

Added Upon

A STORY

By Nephi Anderson

PART SECOND

SECTION III—(Continued)

RUPERT AMES was a "rising young man," lacking the finished polish of a higher education, no doubt, but still, no "greenhorn." Even Miss Wilton had to acknowledge that, when she became acquainted so that she could speak freely with him.

He was a shrewd business man and knew how to invest his growing bank account. It was no secret that city lots and business property were continually being added to his possessions.

As to home life at the farm, Miss Wilton was always charmed with the kind hearted mother, the bright, cheerful Nina, and the handsome, sober head of the family. Such a beautiful spirit of harmony brooded over the place! Even within the year, the observant young woman could see signs of culture and coming wealth. The repairing of old buildings, and the erecting of new ones; the repainting and decorating of rooms; the addition of costly pictures and furniture; the beautifying of the outside surroundings—all this was observed, and a mental note taken.

For a time Rupert Ames was quite reserved in the presence of the young school teacher. Naturally reticent, he was more than ever shy in the company of an educated lady. Rupert never saw her but he thought of the day of her arrival on Dry Bench and the time when he held her in his arms. Never had he referred to the latter part of the episode, though she often talked of her peculiar introduction to them.

At the end of the first year, Miss Wilton had so far shown that she was but common flesh and blood that Rupert had been in her company to a number of socials, and they had walked from church a few times together. Dame gossip at once mated the two, and pronounced it a fine match.

Early in September they had a peach party at the Ames farm. Willowby's young folks were there, and having a good time. When the sun sank behind the hills on the other side of the valley, and the cool air came from the eastern mountains, Chinese lanterns were hung on the trees, and chairs and tables were placed on the lawn. There were cake and icecream and peaches—peaches of all kinds, large and small, white and yellow, juicy and dry; for this was a peach party, and everybody was supposed to eat, at least, half a dozen.

The band, with Volmer Holm as leader, furnished the music; and beautiful it was, as it echoed from the porch out over the assembly on the lawn. When the strains of a waltz floated out, a dozen couples glided softly over the velvety grass.

"That's fine music, Volmer," Rupert was saying to the bandmaster, as the music ceased.

"Do you think so? We've practised very much since our new organisation was effected. Will it do for a concert?"

"You know I'm no judge of music. I like yours, though, Volmer. What do you say about it, Miss Wilton? Mr. Holm wishes to know if his music is fit for a concert?"

"Most certainly it is," answered the young lady addressed, as she stepped up with an empty peach basket. "Mr. Holm, I understand that last piece is your own composition? I must congratulate you; it is most beautiful."

"Thank you," and he bowed as he gave the signal to begin again.

"Mr. Ames, more peaches are wanted—the big yellow ones. Where shall I find them?"

"I'll get some—or, I'll go with you." He was getting quite bold. Perhaps the music had something to do with that.

He did not take the basket, but led the way out into the orchard. It was quite a distance to the right tree.

"That is beautiful music," said she. "Mr. Holm is a genius. He'll make his mark if he keeps on."

"Yes, I understand that he is going away to study. That will bring him out if there is anything in him."

There was a pause in the conversation; then Rupert remarked carefully, as if feeling his way:

"Yes, there's talent in Volmer, but he makes music his god, which I think is wrong."

"Do you think so?" she asked.

What that expression meant, it was hard to say.

"Yes, I think that no man should so drown himself in one thing that he is absolutely dead to everything else. Mr. Holm does that. Volmer worships nothing but music."

Rupert filled the basket and they sauntered back.

"A more beautiful god I cannot imagine," she said, half aloud.

Rupert turned with an inquiring look on his face, but he got nothing more from her, as she was busy with a peach. Her straw hat was tilted back on her head, and the wavy brown hair was somewhat in confusion. School teaching had not, as yet, driven the roses from her cheeks, nor the smiles from her lips. There was just enough of daylight left so that Rupert could see Miss Wilton's big eyes looking into his. How beautiful she was!

"Mr. Ames, before we get back to the company, I wish to ask you a question. Mr. Holm has asked me to sing at his concert, and I should like to help him, if the school trustees do not object."

"Why should they, Miss Wilton?"

"Well, some people, you know, are so peculiar."

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THURSDAY, APRIL 11, 1940

EDITORIAL

ONE can never tell what will be the result of faithful service—nor do we know when it will come back to us. The reward may not come at the time—but if it does not it unfailingly comes in dividends later.

For Service Rendered

I HAVE been impressed with the fact that there is a spirit growing in the world to-day to avoid giving service, an unwillingness to give value received, to try to see how little we can do and how much we can get for doing it. This is all wrong. Our spirit and aim should be to do all we possibly can, in a given length of time, for the benefit of those who employ us and for the benefit of those with whom we are associated. If we do that, the reward is sure to come to us.

The other spirit—to get all we can, and give as little as possible in return—is contrary to the Gospel of the Lord Jesus Christ. It is not right to desire something for which we do not give service or value received. That idea is all wrong, and it is only a question of time when the sheep and the goats will be separated, so to speak.

One man was given a warning, while at work, the other day: "Look here, my friend, you are working too fast," and he was told to "slow down" or he would be looking for another job. Apparently, his work was to be gauged by the work of the poorest man on the job.

Pardon me for a personal illustration. When I was a boy, nineteen years of age, I had made up my mind, one New Year's eve, that the next Monday morning I would say to the boss: "I have decided to give you thirty days' notice and quit this job. I feel I am not earning the money that I am being paid."

During the day I had been writing on cards—"Happy New Year," "Happy New Year." My employer came in and said:

"What are you doing?" I said: "Getting ready for a harvest tomorrow. I made twenty dollars on New Year's day last year writing cards. I wrote on forty dozen last year, and if I had only written on fifty dozen I would have made twenty-five dollars. I am going to have 'Happy New Year' written on fifty dozen today and be ready for a harvest tomorrow at Jim Dwyer's Book Store. I may write on sixty dozen, and if I do I hope to make thirty dollars." Well, I not only wrote on the sixty dozen, so that I made the thirty dollars, but I wrote "Happy New Year" on about a dozen more.

My boss said: "It never rains but what it pours. Here is one hundred dollars for a New Year's present. Nobody else in the office will get a dollar, because all the other employees watch the clock to see how quickly they can get out, but you come back here nights, frequently, and you have done a lot of work for me personally, which you volunteered to do."

I said to him: "I did it because I had nothing else to do, and I did not like to sit around idle."

After this incident occurred I thought to myself: "I guess I won't resign day after tomorrow. I think I will stay right here, seeing that the boss feels that way toward me."

What was the sequel?

Just this: years rolled on and I became an Apostle, and the last hundred thousand dollars that was necessary to build one of our sugar factories was lent to the Church by that identical man. I had been appointed by the President of the Church to try to borrow that money; and when I applied for the loan this man said: "Heber, I believed in you as a boy when you worked for me; and I ought to believe in you now that you are one of the Apostles of your Church."

One can never tell what will be the result of faithful service rendered, nor do we know when it will come back to us or to those with whom we are associated. The reward may not come at the time, but in dividends later. I believe we will never lose anything in life by giving service, by making sacrifices and doing the right thing.

It is a God-given law that in proportion to the service we give, in proportion to what we do in this Church and out of it what we are willing to sacrifice for the Church and for those to whom we owe our loyalty outside of Church activity—we shall grow in the grace of God and in the love of God, and we shall grow in accomplishing the purposes of our being placed here on the earth.—PRESIDENT

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widstoe and Leah D. Widstoe

INSTALMENT VI.

"ALL WHOLESOME HERBS"

"AND again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground."—Doctrine and Covenants, 89: 10, 16

Definition of "Herbs." The word "herb" was frequently used a century ago to include plants and vegetables, direct products of the soil. The dictionary defines it to be: "a plant that dies completely, or down to the ground, after flowering." Also, "an herbaceous plant used medicinally." As used in the Word of Wisdom it was undoubtedly meant to include all plants the use of which is good for man. The modifying words "all wholesome" indicate that all edible vegetables and fruits of earth are included in the term; they also indicate that some "herbs" are not fitted to be used as food.

Composition of Vegetables and Fruits. It was shown early in the history of plant science, but after the Word of Wisdom was received, that plants contained all the necessary food substances: Proteins (flesh-formers), fats, starches and other carbohydrates, minerals and water. Much later, as will be shown, it was discovered that the plant kingdom is the best source of the sixth necessary group of food substances, vitamins.

Water is present in large proportions in most vegetables. Young plants often contain more than 90 per cent of water—that is above the proportion in whole milk.

The proportion of the necessary food substances varies greatly in different plants. The mineral content depends on the composition of the soil where plants are grown. Therefore, to secure the best results, vegetables should be so selected as to insure a balanced diet. This requires a knowledge of the composition of the vegetables usually consumed.

Some vegetables used for human food contain a considerable proportion of starch. Fruits, on the other hand, contain little starch but relatively much sugar. Most fruits also contain small quantities of organic acid.

It is evident that vegetables and fruits contain all the necessary food substances, and that they are rich in minerals. They are also the best sources of all vitamins. It is now conceded that vegetables and fruits are of first importance in maintaining full health.

The Provident Earth. The great Builder of the earth provided well for the physical needs of His children. Countless varieties of edible plants, vegetables, cereals, fruits and nuts are yielded by Mother Nature for man's daily food; some furnish one predominating food element, some another, each filling some need of the human structure, each contributing to man's complete well-being. All vegetables and fruits have drawn upon the

"dust of the earth," have combined the necessary mineral elements so that when eaten by man they may become a part of his body structure, as bricks in a wall, or as promoters of proper metabolism, to secure his health.

Variety Necessary. Man should partake in plenty of all edible fruits and vegetables. It is a mistake for a normal person to say: "I don't like this vegetable or that," and refuse to eat it. Children should be taught from the weaning period to eat and enjoy all the different kinds of vegetables (prepared in milk soups at first), so that their bodies may grow in bone strength and nerve tone as well as in size. This practice should be encouraged in adults as well, for all have need of the nutritive value of fruits and vegetables. One should insist that every vegetable to be found in the market forms some part of a week's food supply.

Many delicious vegetables grown in other countries would add greatly to our diet, such as the kohl-rabi (a variety of cabbage which grows like a turnip, but above the ground) used largely on the continent. Rutabagas are among the most valuable vegetables grown, but are not used as they deserve. One should be familiar with and help create a demand for all kinds of vegetables. The farmers will produce what people call for. It is a great pity for an individual, a family, or a nation, to confine its taste to two or more vegetables. Meat, potatoes and cabbage (or sprouts or cauliflower) may make a good meal occasionally, but served every day they produce a very one-sided diet. Dr. Mottram says:

"We have all met and hated the persons who, with a tone of conscious rectitude and insufferable worth, assure us that they 'never touch' some specified food. It is a dietetic vice, not a virtue, to exclude things from your diet."

The chief special value of fruit and vegetables in the diet is that they contain the valuable mineral salts and vitamins. For this reason they greatly stimulate appetite and digestion; they produce vigour and resistance to disease; the regulating effect of acid-alkaline reactions on the body functions is increased, and partly because of their fibre and roughage they promote intestinal health and hence the well-being of the entire body.

Fruits are of further value because of their appetizing quality. Their varied colour, aroma and flavour make them most stimulating to the senses of sight and smell as well as taste. As is well known, food which appeals to the senses becomes more appetizing and thus actually aids digestion. Insipidity is an actual, physiological defect in food. The vitamins, salts and juices of fruits stimulate the flow of gastric juice and with the indigestible fibre directly aid the peristaltic action of the intestinal muscles.

Most fruits should be eaten raw, fully ripe, and "in the season thereof," for reasons explained in a later instalment. Fruits and vegetables should be eaten in liberal amounts by young and old, and with grain products should form the bulk of the human dietary.

Live and Learn. Someone may object and say: "Well, our forefathers did not have all these fancy varieties of food, yet

they fared pretty well." Did they? Could they have fared better? It is a fact that in the good old days in some countries flocks and herds formed the bulk of the people's food; in the autumn the animals which couldn't be fed over the winter were killed and their flesh salted, smoked or otherwise preserved. But in those good (?) old days, periodic ravages of sickness and death swept the land like a devastating fire. Scurvy was so prevalent in London that it was called "London disease." And who has not heard of the great plagues of history, the hideous "black death," cholera, and countless others? We are now beginning to understand that not a few of these diseases had their origin in wrong food and other faulty habits of life.

It is interesting to know how mankind generally has learned to eat. The custom of eating green salads was introduced into England by Catherine of Aragon, the Spanish wife of Henry VIII. She imported a Dutch gardener, as salad-growing in England at that time was an unknown art. Up to the present day green salads have never been as popular in Britain as on the Continent or in America, though their use is increasing.

Sir Walter Raleigh is supposed to have introduced the potato plant into England in Elizabethian times, but it was a much later date before potatoes were extensively used for human food. For generations after their introduction they were looked upon as pig food and were eaten only by people who were too poor to buy other foods. Likewise, today many first class vegetables are unknown in Europe and vice versa.

In such manner have food customs developed; and by using knowledge it may be possible to improve the diet and eventually to help stamp out disease.

(To be continued)

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REDEMPTION OF LITTLE CHILDREN

Continued from page 228

they arrive at the years of accountability, are saved in the Celestial Kingdom of heaven." That is what the Lord said to the Prophet Joseph Smith in a revelation or a vision that he had in the Kirtland Temple. Does not that sound good? Is it not just? Is it not right? **It does not make any difference whether it is a Catholic baby, a Protestant baby, or a Mohammedan baby. No matter whose baby it is, it is not responsible for original sin,** it is **not** responsible for **any sin,** and the mercy of God **claims it and it is redeemed.**

But how is it with you and me? Here we are, capable of understanding, and the Lord says: "Whoso having knowledge, have I not commanded to repent?" We are commanded to repent, we are commanded to be baptized, we are commanded to have our sins washed away in the waters of baptism, because we are capable of understanding and we have all sinned. But I have not been baptized and you have not been baptized for anything Adam did. I have been baptized that I might be cleansed from that which I have done myself, and so with you, and that I might come into the kingdom of God.

Shall I Rear A Family ?

THAT IS THE QUESTION—AND FOR YOUNG PEOPLE WHO SEEK THE ANSWER, LET THIS BE THE END OF THEIR ASKING.

By A. B. Ballantyne

CONDENSED FROM THE IMPROVEMENT ERA

IF a man or woman may live a comparatively carefree, secure life without the obligations which children entail, and so be able to rise to the peak of business, professional, and social achievement, thus outdistancing the man who attempts to rear a family with all its attendant demands and handicaps, then why rear a family of children? This question confronts young people. To paraphrase Shakespeare: "To be or not to be" an ordinary overworked, poor man with a big family; or to be an alert, up-to-the-minute business or professional person, free to go and do—"That is the question."

The college graduate may recall the memory of his genial, carefree, childless professors and heads of departments and contrast them with the "worried heads" of large families. He may not know why so many of these people are childless, or nearly so, but may suspect that they agree with the philosophy of Lord Bacon—"He that hath wife and children hath given hostages to fortune, for they are impediments to great enterprises, either of virtue or mischief."

There is a strong, well-defined attitude against having not only a large family, but any family at all.

The lower birth rate of college-trained people may be thought of as only the operation of natural law—that it is nature's way of eliminating the unfit, those incapable of survival, for the law is that those who do not multiply, can not survive. This sort of view may not likely be accepted by many of the childless or one or two children class, and many may claim that they are the best product of the race. Yet there is that implacable answer of statistics—they are not surviving. In that class there are so many fine, splendid men and women, generally with such wholesome ideals, that one wonders how they can find it in their hearts to let such noble blood lines die with them. However, it appears that through false ideals, hidden greed, or fear, they are denying themselves children, thus violating one of the primary laws of the race. Economic necessity? Yes, possibly in a few instances. Can't have children? This may be true in some cases, but children can be adopted.

The refusal to rear children on the part of otherwise successful men and women persists in our civilization, influencing the ideals and misdirecting the purposes of young people. This failure to rear sufficient children is not a new condition. Ancient Rome knew it, and it was one of the chief factors which caused her downfall. In the United States, the falling off be-

gan years ago, but today we are able to see clearly what is happening.

Continuing the argument, why should we have large families? Why have children at all if they are not wanted? One educator after listening to a barrage of population statistics, sarcastically remarked, "From that, one would think that the most important thing in life is to have a large family. What we really want is quality, not quantity." However, there is no evidence that limiting the size of the family will insure or increase inherited quality in the offspring, nor that having a large family causes a lowering of the quality. George Washington was one of ten children; Brigham Young was a ninth child; Benjamin Franklin was the fifteenth child of his father and the eighth of his mother; Robert Clive, conqueror of India, was the eldest of thirteen children; John Taylor was one out of ten; Richard Wagner the musician was the ninth; Joseph Smith the Prophet was one out of eleven; Bismarck, one out of six; Shakespeare, one out of eight; and Martin Luther was one of a large family. So we might turn the pages of history and find that most of the great builders of civilization have been members of large families.

For Latter-day Saints there is another very important consideration. We believe in pre-existence and that mortal life is a sequence to a plan perfected there. **We believe that each person has the responsibility of making earth-life possible under the covenant for those yet unborn spirits. For without life, they cannot grow and become perfect.** We loved them then, and we want them with us here and hereafter, because without them our joy will not be complete.

Then there is that most pathetic of all situations, the childless old man and woman—those who spend their declining years looking back on lives devoted uselessly to selfish ends—an empty waste. They anticipate no vigorous, eager steps crossing their threshold, no loving embrace, no happy chatter of little children to awaken echoes that swell the breast with happy memories.

Pride in one's ancestry alone should be sufficient reason for perpetuating the race. Appreciation of the glories of today and an outpouring wish that others might share them, should be another. **Then finally** we come to the grim reality, **that nations survive who have the courage to multiply,** to strengthen their internal structures and outward defences. Recent events have shown this. Under modern conditions it is not likely that a spendthrift, childless people can long survive as an independent nation.

But there lie ahead two special problems: first, that of arousing the childless to a sense of their duties and opportunities—a matter of education. The second is that of helping the large families to survive on an adequate level of nutrition, education, and culture. This latter is a huge challenge in these days of uncertainty, but the early pioneers mastered their staggering tasks. Our generation can be expected to meet its problems with like trust in God and with like determination that it too shall conquer.

ADDED UPON

Continued from page 231

"I assure you they will not care—that is, if it will not interfere with your school duties."

"As to that, not a moment. I need no rehearsals as I am used to—that is I—you see, I will sing some old song."

Miss Wilton's speech became unusually confused, and Rupert noticed it; but just then Nina and her escort joined them, and they all went back to the lawn.

"Miss Wilton's going to sing at the concert," Volmer told Rupert later in the evening. " 'Twill be a big help. She's a regular opera singer, you know. She's been in the business. I heard her sing two years ago, and she was with a troupe that passed through here some time since. I remember her well, but, of course, I wouldn't say anything to her about it. No doubt she wishes to forget it all."

"What do you mean?" asked Rupert, quite fiercely.

"I mean that her company then was not of the choicest, but I believe she's all right and a good enough girl. Rupe, don't bother about that. Perhaps I shouldn't have said anything to you."

"Oh, that's all right. I'm glad you mentioned it."

Still, a dull, miserable pain fastened itself in Rupert Ames' heart the rest of the evening; and even when the company had gone, and Miss Wilton had lingered and sweetly said "Good-night," and the lights were out, strange thoughts and feelings drove from his eyes the sleep that usually came peacefully to him.

Rupert Ames was in love. The fact became the central idea of his existence.

During Rupert's busy life, love affairs had not occupied much of his attention. Of course, he, in common with the rest of young mankind, thought that some day he would love some girl and make her his wife; but it was always as a far-away dream to him, connected with an angelic perfection which he always found missing in the workaday world. His wife must be a pure, perfect creature. Marriage was a sacred thing—one of the great events in a person's life. Not that these views had now changed altogether, for Miss Virginia Wilton came nearer his ideal than anyone he had yet met. Still, there was considerable of the tangible present about her. She was educated, businesslike, and a leader, and he, ambitious of attaining to something in the world, would need such a woman for his wife. But that sting which Volmer Holm had given him! His wife must be beyond suspicion. He could not afford to make a mistake, for if he did, it would be the mistake of his life. But was it a sin for a girl to sing in an opera? Certainly not. Anyway, he would not condemn her unheard—and then, he was sure he loved her. It had come to him unbidden. It was no fault of his that this girl should have come into his common life, and, seemingly, completely change it.

The autumn days passed. With the work of harvesting and

marketing there was no time for social gatherings. The school teacher had changed her boarding place, and her path lay no longer past the Ames' farm. So Rupert mingled his thoughts, with his labours, and in time there emerged from that fusion a fixed purpose.

That autumn Rupert's time as school trustee expired. At the first meeting of the new board, Miss Wilton's position was given to a male teacher. The reason given for the change was that "It takes a man to govern boys." Other reasons, however, could be heard in the undercurrent of talk.

The first Sunday after he heard of it, Rupert found Miss Wilton, and together they walked up the canyon road. It was a dull, cloudy day, and not a breath moved the odorous choke-cherry bushes which lined the dusty road. Never mind what was said and done that afternoon. 'Tis an old, old story. Between woman's smiles and tears, the man gained hope and courage, and when that evening they came down the back way through the fields and orchards, Virginia Wilton was Rupert Ames' promised wife.

(To be continued)

From the Mission Field

DOINGS IN THE DISTRICTS

Liverpool

Preston Branch held a reunion social and dance in the concert room of the meeting hall on Saturday, March 23rd. The active members contacted the inactive and the result was fifty in attendance. Branch President P. L. Cookman was in charge. Local members took part on the first half of the programme, which included character stories by Ada L. Horner, J. Sinfield, and M. F. Healey; recitations by M. Healey and E. Foster; songs by Brothers H. Foster and C. Hartley; and Elsie Cookman songs and tap dance. Mr. Smith (comedian) and D. Wright (Instrumentalist) also took part. Refreshments were served. Words of encouragement were given out by President Cookman, then the evening ended with two hours dancing. Success was due to the efforts of Sisters B. and G. Corless, Mary and Monica Healey, E. Nutter, J. Sinfield, A. Horner, and S. Cookman.

Birmingham

Brother W. H. Tysoe was set apart as President of the Northampton Branch on Sunday, March 3rd, and Annie Witford as organist, under the hands of the Birmingham District Presidency.

Sheffield

The district Gold and Green Ball was held in the Sheffield Branch Chapel on Saturday, February 17th, under the direction of the District M.I.A. officers. Sister Mary Holton was chosen as the district queen for 1940. Approximately 90 people were in attendance.

★

DEATH

EVANS—Sister Annie Evans, of the Hanley Branch, aged 78 years, passed away on Friday, February 23rd, and was buried at Sheldon Cemetery, Stoke-on-Trent.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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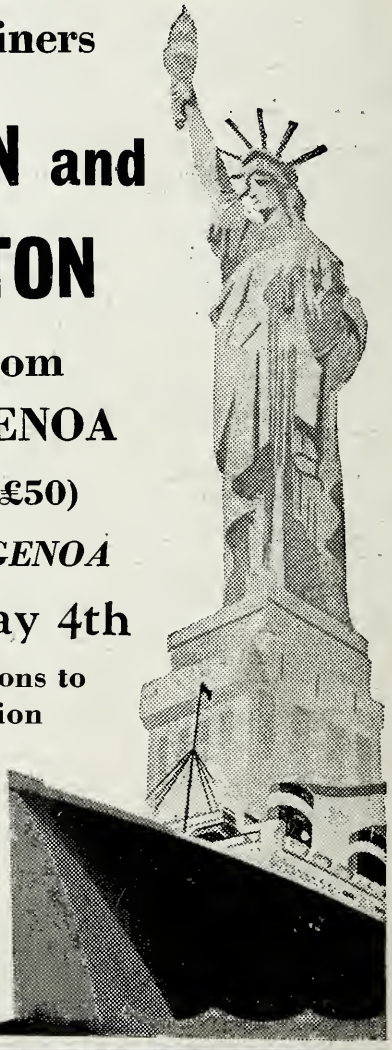

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